

THE BETTER WAY

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THE BETTER WAY.

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EDITORIAL.

HAWAII, otherwise the Sandwich Islands, has decided to make an exhibit at the Exposition.

WHEN the two leading political parties of a country begin to accuse each other of State-stealing, the need of a new party becomes very apparent.

PURE thoughts, chastely expressed, are pearls cast upon the river of life which flows on eternally. Low, vicious, and vulgar thoughts poison the nature which harbors them and when expressed lead to the degradation of others.

JOHN BROOKS, a cobbler of Syracuse, N. Y., has brought suit for \$2,500 against a New York journal for calling him a Christian, the declaration being that the plaintiff lost patronage, and thus the libel. A strange anomaly that. Formerly the situation was somewhat reversed.

If immortality be a fact, says Dr. Heber Newton, it must be a material fact, for we know nothing of life unclothed with organization, nor of mind apart from matter. He also believes that if he lives on after death, it is in some material organization, and thus has no confidence in any faith which is not capable of a scientific basis. Dr. Newton may be regarded as a scientific Christian, which is next door to a modern Spiritualist.

PROTEST is made by the New York "World" against the "sixteenth century statutes" that forbid the opening of theatres on Sunday, although, it adds, low dives and disreputable variety houses and the like are open. It also speaks a word in defence of human rights, and says: "It is not the business of the State, at any rate, to enforce religious observance or to restrain liberty in any of its innocent manifestations. When the State attempts anything of the kind it makes itself the effective minister of vice and demoralization."

THE rebellion against the government in China appears to be spreading, and the rebels are reported to have not only the populace but the officials on their side, which makes the situation very critical for the dynasty. It is also feared that Great Britain and Russia will fall out in regard to this matter, and one or the other may think it a good scheme to form an alliance with the Mongolians. This would lead to an equipment of the Chinese army with modern weapons, which might ultimately result in an invasion westward to the regret of both Russia and England.

MR. SCOTT, of Newberry, S. C., in favoring the prohibition bill before the Legislature of his State, said that he did so because it embraced among other great reforms the "reformation of the religion of the Lord Jesus Christ." He further remarked that "the religion of the Lord Jesus Christ was going into want on account of liquor," and that "the wine of Cana and Galilee had no snakes, no brimstone, no hell-fire in it like the wine manufactured in South Carolina." Great Scots! We are sorry, both, for a people whose religion needs reforming, and whose wine has snakes, brimstone, and hell-fire in it. *O tempora, o mores!*

WHILE we are very grateful to our subscribers and readers for their generous helping, manifested in our increasing subscription list and their outspoken praises of THE BETTER WAY as a medium of spiritual knowledge, yet, may we not ask each of them to make us a holiday present of from one to ten new subscribers? We are putting more than the value of the small annual subscription into each issue. And our plans for still further improvements, await a larger circulation still, before they can be materialized. Give us a generous lift now, friends, and we will open the new year grandly.

WE call the attention of our readers to the advertisement in another column of Cassadaga University, located at Lilly Dale, New York. It opened auspiciously under the management of that accomplished scholar and gentleman, Professor H. D. Barrett, its president. It is now offering superior inducements for youth of both sexes, to obtain both a liberal and a practical education at the lowest minimum of cost and under the best moral and physical surroundings. Cassadaga itself is as much a gem of natural beauty and health as are the resorts of Italy or the most favored in this country. The school should have a large patronage.

THE belief in immortality, says "Open Court" of Chicago, in an article under the caption of "Immortality and Science," is of paramount importance because it is a moral motive. It is perhaps the most powerful moral motive man has, and it is of great importance, because if a man regulates his life as if he were immortal, he will survey a larger field than if he limits his interests to the narrow span of his own individual life. In other words, the belief in immortality is useful; it induces men to adapt themselves more fully to the great social organism of mankind; it makes their life more moral. On this account it has been proposed that we foster the belief in immortality among the masses, although it may be untenable as a scientific conception.

OH, the mighty comfort in an angel-ministry of our own known and loved! Death closed their eyes, sealed their lips, and shut the portals of hearing. The loving heart ceased its pulsations and we were bereft. Our souls put on crape, washed in tears, as expressing our grief. It was the mortal house our loved ones lived in that thus folded all its doors against our intercourse with them. But they live, they love, they minister still. We have learned the tokens of their presence. They are the same, but without mortal vestments. They wait, and love, and serve still. Their presence dries the fountain of tears, born of grief, and brings gladness and joy to the soul, as of old. What a ministry of loving service? Who is cold, speculative, and heartless enough to despise and reject it, against the spirits' pleadings to be acknowledged and welcomed?

SENATOR DOLPH, of Oregon, does not believe that the time has yet arrived when it is practicable to settle all national disputes by arbitration, and that it is therefore not safe to act upon the theory that we shall never again be involved in a foreign war. Neither the history of our own country, he remarks, nor that of other nations gives promise of perpetual peace. He believes, also, that the best means of preserving an honorable peace is preparation for war. The knowledge that an adversary is prepared to resent an insult or take redress for a wrong will make a nation careful to avoid cause for offense. While preparation for war might make us tenacious of our rights, it would make other nations more ready to accord them to us. In view of this he makes a strong plea for adequate coast defenses to protect about \$3,000,000,000 worth of property which would be exposed to destruction in case of war with a naval power.

A MATERIALISTIC paper thinks that in repudiating divine inspiration of the Bible, the Church abandons the only logical ground on which Christianity can stand, at the same time admitting that the Christian Church stands on a falsehood. But they need not abandon inspiration altogether. They have but to substitute *spirit* for divine inspiration and they will not only hold their ground but be nearer the truth than ever before; for the former can be proven, while the latter can be retained as a metaphor, which it perhaps is, after all. The materialist will, of course, say, one is as bad as the other. But as we happen to know that spirits do exist, and do inspire mortals to write or speak beyond their normal capacity and knowledge of facts, we feel like giving our fellow-believers in immortality a hint how to save themselves from total destruction, which must follow if they give up the spiritual en-

tirely. Religion is the effect of a spiritual cause, and by eliminating the latter from it, the body material will disintegrate—die. And if our fellow-believers in immortality desire to "add to their belief knowledge," let them take a look into Spiritualism, and we'll warrant that they will never regret having obeyed the injunctions of their own book of spirit inspiration, the Bible.

Aunie Besant says of life: "The whole universe is a manifestation of central life which is present in every atom of matter. What we speak of as a thing, living or dead, is simply arrangements of matter which vary the manifestations of life. Even in a biological sense death involves new life. Doctors may be able to settle that any given body is dead quite to the satisfaction of a coroner's jury, but they don't even profess to know anything about the soul, and this is well. I am afraid their determinations would not be satisfactory to everybody. There can be no life without love; no love without a positive and negative—in fact, no thought or consciousness without this antithesis, this contrast, this comparison."

IN view of the many dependent children, composed of orphans, foundlings, etc., a writer in a contemporary thinks that marriage-licences should be as difficult to obtain as that of an engineer's license, or anything in which it is necessary to prove worthiness a guarantee. THE BETTER WAY offered a similar suggestion, or one with the same principle involved, several years ago, as it may be remembered, and it is therefore gratifying to know that the same inspiration has struck elsewhere as well. But the above writer goes farther and demands restriction at the hands of the Church; for ministers make little or no inquiry concerning the candidates, looking only to the fee in prospect. That, too, is true; and while a little reform in the issuing of marriage-licences would undoubtedly lead to good, we do not agree to any radical measures in the reform. Extremes are always criminal because they conduce crime, whether as a moral reform or in the shape of statute law; and radicalism in this principle would cause untold misery by its interfering with the happiness and progress of the world by irrational measures or fanatical helpers who are ever ready to lead to the detriment of the true issue.

"CHRISTMAS."

Christmas is to the Christian world what the birth of the spirit rap in modern times is to Spiritualists. But as Christmas, so-called, is a season of love and happiness, we join in, materially and psychologically. Furthermore, it is a children's day, and in remembrance of the past, we honor it; enjoy it; and live it as our Christian neighbors do by gift-making, sympathizing with those in need, and giving our minds a rest from business affairs. Aye, let Christmas be a day on which all mankind become one with God—also called love by virtue of its being a condition that constantly gives, imparts and bestows something to its loved ones.

COMFORT FOR ALL.

There is a democracy in the spiritual philosophy and phenomena also which commands it to every intelligent mind. It acknowledges no restrictive creed, no caste in person or society, but is accessible to all. Its best social disclosures are in the family where the hearts of its members are attuned to love and where harmony, born of mutual love, obtains. The unnatural and artificial in society are simply barriers erected against its best and most convincing ministrations. It is a gospel, "good news," to all who receive it. Our friends are living, as we shall live after passing the tuition of the mortal, and they prove it. It is not faith, not a speculative theory, but knowledge based upon facts. He who is wise will comply with natural laws, and

attune himself to celestial visitations. But he can not be an earth-groveller and an aspirant for celestial communings at the same time. We must be spiritual in order to enjoy spiritual fellowships.

MEDICINE VERSUS HEALING.

Many things found in the history of past ages and ascribed to the supernatural, are finding solution in events now taking place under the strong light of thorough investigation. The witches of Cotton Mather's Puritan age, instead of being "ducked," whipped, and hung, would have been honored as mediums but for the stolid ignorance, superstition, and creedal bigotry of these Puritan persecutors. This age has no use for such zealous, ignorant bigots.

And yet, in a limited degree and in more limited circles, they still flourish. Their fangs are drawn, however, by the forces of science, and their power to harm stayed by the clear, cool, and thorough examinations being made into like phenomena. The circles of pulp and editorial bigotry are narrowing. Honest hearts wedded to enlightened and cultivated brains, are not worshipping as devoutly at the shrine of ignorance, and denying the disclosed laws of nature and spirit.

But the old fossils are raising as much of a tumult as possible, and while disclosing their ignorance and the billious condition of their mental and moral natures, to the evident disgust of broad-minded and more candid people, they are impaling themselves as illustrations, for the future to study and analyze. These specimens of a dying age of ignorance and credulity are not confined to any specific class or profession. Drs. Bolus, Pill, and Linctus represent them in the medical profession, and appeal to the civil, law-making power to protect them as against spiritual healing forces, which are curing their patients and robbing the graves of its victims.

The fossils complain because the sick and dying live, contrary to orthodox standards, when they should die, legally and respectfully. To them death, under old, respectable forms and ministrations, is better than continued life under the new, vital, saving, healing treatment. And so they make their appeal before legislators, ignorant of medicine as of disease, to protect them in their work of passing off their patients respectfully.

Old medical institutions are grinding out thousands of young medical duds yearly, armed with a parchment authorizing them to practice under the formulas and protecting them from the results of their work. The witnesses against their ignorance or their blundering, are voiceless in courts, dead and buried. And yet they died respectfully and according to law, because these medicos sign a certificate to that effect. They being regular, the patient died regularly. Charge the death to God. Curative forces were ready at hand, but being irregular, according to the dictum of old schools, it was not lawful to apply them.

They might have lived, might be alive now, and God had nothing to do with their taking off. If God had any relation whatever to the act, He suffered it to be done just the same as He suffered a murderer or murderess to put poison in the coffee-urn and kill a whole family at breakfast. Law reigns throughout the universe, and He does not interfere with the laws, to suspend them. The personal responsibility of the criminal to the law is another matter. It is a universe of compensations as well as of law, and in some time or some eternity the compensation will come.

In the meantime the old command of the great medium-healer, Jesus, to his disciples and followers, is finding a revival. Selfishness and bigotry have buried it among the rubbish of creeds, just as they have buried and obliterated many of his moral teachings touching the personal and social life. But it will not stay buried for ages. It is being resurrected in force, in this cyclic age. The spiritual is coming to the front, and with it the old spirit law and command: "Heal the sick." Queer, isn't it, that this old, practical sign and seal of discipleship, the raising from sick-beds and beds of death, witnesses to prove the superiority of spiritual forces over matter and its tendency to disintegration and decay before ripeness and maturity

should be ruthlessly cast down and out, and speculative "mint, annise, and cum-in" of no practical use to man whatever, should be established? But fossilized dogmatism and selfish creedalism always did, and while they retain the power, always will take such false and backward steps as will, to a wiser succeeding generation, disclose the falsity of their pretensions.

What was the first act of the medium of Nazareth after he closed his "sermon on the Mount," and opened his practical ministry? He healed a sick leper. With powder of hydrag, pills, bolus, or lancet? No! He spoke, touched the sick man, and healed him. What was the second act? He healed the servant of a centurion, or captain of one hundred men. Did he visit the patient and administer medicine? No! He sent the psychic power of healing on the wings of his loving will and the distant sick man was cured. What was the third? He started to go to the home of a magistrate, or ruler, whose daughter, the father said, was dead. On the way a sick woman touched his garment and was healed of a terrible malady. When he arrived at the ruler's house, he saw the daughter, pronounced her not dead, took her by the hand and she was cured. Then two blind men met him. He touched their eyes and they saw. Then he met a dumb man, and obsessed, and cured him. Continuing his journey this is the connected narrative: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom (spiritual) and healing all manner of disease and all manner of sickness." Brethren of the Churches, why don't you take your own medicine?

Shall we proceed? The work became too great for one physical person and he chose twelve assistants. This was a part of their commission: "Heal the sick, cleanse the lepers, cast out devils," or obsessing spirits. Then he commissioned seventy others, and they went forth healers. Himself, the twelve, and the seventy spent their lives healing. At his last appearance, in materialized form after his physical death, he gave a summary of the spiritual forces which should follow his disciples to the end of time, and among them this power: "They shall lay hands on the sick, and they shall recover."

The continuation of the narrative in the subsequent book, "The Acts of the Apostles," disclose Peter healing; Paul healing, both by touch and through the handkerchiefs and other clothing of the absent sick. Some do not believe the narratives, but brethren of the Churches, you accept them as deepest truth. We ask you again, why don't you take your own medicine? Why spill the oil and wine of spiritual power, and give to the world the dregs of speculative creeds and theologies formulated by unlearned men?

And above all, brethren, why do you deny your commission and turn all its helpful glory into an apothecary shop of poisons, and your work of making disciples through the practical application of a gospel you proclaim, emasculated of its most beneficent feature, over into the hands of men whose commission has no higher stamp than that of a so-called medical board?

For creedal convenience, to prevent the charge of being false to the great commission, the plea has been entered that these healing powers perished out of the world of discipleship with the physical lives of the apostles. It is false, for they are applied and successfully so now. But if your claim were true, it would prove that the teachings and commandments of Jesus, as recorded, were false and misleading. Nay worse than that for your faith and claims; it would prove that his ministry was only to and for that age and has no authority in this; that it was local and not universal, and hence its claims over the heart and life of succeeding generations and of this age are of no force. Are you prepared to accept this logical sequence of your false premise?

Spiritualism proves the relation between God and man through its phenomena, thus opening the way understandingly for them who make it a religion.

STANDING ARMIES AND THEIR LESSON.

That war is an evil whose historic magnitude, when relatively measured, is beyond comprehension, is freely admitted. The Christian religion was founded upon the doctrine of love and human equality of rights and their necessary results, prominent among these peace. The founder was called "The Prince of Peace." And yet for nearly 2,000 years, wars have devastated the world; furrowed earth with trenches for the burial of the dead killed in war; made homes desolate; robbed wives in the weeds of a sorrowful widowhood; created an army of helpless orphans; impoverished countries; laid an enormous burden of taxation upon industry; inflamed countless spirits with hates; excited the basest ambitions in the human breast, and forced the Christian Church and its priests, ministers, and communicants to honor the sword and the sword-bearer in every country.

If there were the least diminution in the spirit or practice of this fell enginery of evil; or if the present status of war and its opposite, peace, gave even the faintest promise of the abolition of this scourge under present or prospective, so-called Christian conditions, the world of humanity might take heart of hope. But there is no such promise, and no such hope can be born out of the night of such Churchly spirit-teachings and practice as obtain to-day. There are no indications that the world is a step nearer universal peace than it has been for centuries.

If war is ever abolished it will be by war itself, with its perfected enginery, making certain the annihilation of all armies engaged in it. Not the influence of the Churchianity of the past and the present, misnamed Christianity, but the bloody baptism of death, through the most horrible of perfected enginery, will put an end to war. There is only one other force conceivable, and that an influx of a spirit army in force from the supra-mortal realms, whose presence and power shall be so spiritually commanding over human hearts as to compel peace. The Church will not welcome such a living force, even to abrogate war, for it now antagonizes its influences, and teaches its following that all such loving visitations and teachings emanate from a creedal devil, created for the purpose of frightening children into being good. They forget the logic of their confessed teacher who said: "If Satan cast out Satan, how then can his kingdom stand." If evil cast out evil, how then can evil exist?

But if, with nearly 2,000 years of experiments, the Church has not laid the foundation for ultimate peace, by abolishing caste, social, civil, religious, and political; if it still continues to sustain kindly despotism, making the heads of these despotisms the heads of its Churchly organization; providing priests for their armies and navies, to offer prayer and pronounce Christian eulogies over physical heroism, and to vote enormous sums for their sustenance; will some clear-headed reasoner, not tinctured with credulity in the glowing rhetoric of modern prophecies of peace, make the calculation as to the probable length of time it will consume to bring the world to a condition of universal peace by following the same lines?

We are led to these reflections by an examination of the armies of nine nations of the world, for the year of 1890. These millions of unproductive machines are held in check for slaughter by the ambitions, or hates, or national policies which control the cabinets of kings, czars, emperors, professed Christian republics, and one Moslem power. It is a table which the leaders of quarrelling sects of Christendom should study, for it ought to lead to a cessation of their proud boasting. We give the lists of the active armies of each country, and their particular faith or no-faith:

Nation,	Faith,	Active Army-Men.
Russia,	Greek,	1,592,212
France,	Catholic,	1,214,850
Italy,	Catholic,	890,075
Germany,	Catholic,	808,741
Austria,	Catholic,	834,065
Spain,	Catholic,	164,444
Turkey,	Mahomet,	150,000
England,	Protestant,	137,476
United States, Free,	Free,	26,777

Total, 5,818,600.

THE SPIRIT AND UTILITY OF RELIGION.

A lecture delivered by J. Clegg Wright in Adelphi Hall, New York City. Reported for THE BETTER WAY.

Any person who has studied with passionless diligence the origin of Christianity and correctly estimated the intelligence and virtue of its first adherents, will have been wonderfully, if not painfully, struck with the close similarity of the doctrines of Christianity and the despised doctrines of paganism and idolatry. The barbarism and selfishness of the primitive Christian character and the sublimity of his simple ethical teachings, prove that man may have the clearest ethical vision and be destitute of power to live ideal, or be at the same time destitute of moral adhesiveness. Such studies must break up the quieting effects of religious faith and certainty, and leave behind them the whisper, well, Christianity must be but a modified form of pagan superstition. All those great and learned minds in the Church, so familiar as they must be with the philosophical opinions and profound speculations of pre-Christian ages, must sometimes feel straightened in their faith, and even find a pang of unbelief, like a ghost, start upon the sphere of contemplation. To me it seems beyond belief, that a man of classical education, with a fairly balanced mind, can even line out a decided and original distinction between the religious doctrines of the Egyptians and Greeks and the early teachings of Christianity. I can invent excuses for the ignorant clergy believing in the divine origin of their faiths, but how an educated man, who has followed the footsteps of religious change and progress, can, for one moment, believe that Christianity had a different beginning from the rest of the religions and that the Christian Saviour is anything more than the rest of the saviors of the world who went before, is a conundrum to me. It may be that I do not concede enough power that education of a certain kind and interests of a certain order have silently upon their minds. True it is that every year the task becomes harder to sustain the tottering throne upon which Christianity is seated, and the waning power of the Bible as a perfect guide for human life. Christians may well view these sad circumstances with grief and unrest. The danger Christianity stands in to-day is not from a revolt of the people. The people believe almost as faithfully as they ever did, but the unbelief comes from the schools. The trained mind in the pulpit and out alike see the fragile foundation upon which the whole superstructure rests. It is a great structure, it covers a great amount of ground, and, of course, it will take a long time to die, but as sure as the sun will rise to-morrow morning the effect of an historical study of the origin of the Christian religion will be to make the student see that his religions had no better origin than the rest of the religions of the world.

This conviction will slowly come upon him, that all the religions of the world have been made by man. That all religious thought is the product of the human mind. The outlook is serious to the Christian mind, but it must be faced. Biblical criticisms have made away with a verbal inspiration, and destroyed the underpinnings of the Church itself. The present controversy about creeds in the Presbyterian Church shows the sad unrest existing there. The Episcopal Church is in no better condition. The ignorance of the pew is yet great, but the knowledge in the pulpit is too light for faith. The cry is coming that religion must be in harmony with science. The note seems to come from a distance down the valley yet, but the steady tramp of the great army filled with the men of the foremost thought can be heard. Their banners are floating, the war horses are prancing, the foremost columns of superstition are already being driven back. The artillery is thundering, the mountain tops are crowded, the sound of the truth and the standard of science gleam in the rainbow, over the hills are scampering the hypocritical priest, carrying with him his missal and his cross, this vile pretender to divine knowledge, this tyrant of the soul of the poor, who, for all ages, has claimed power to remit sin. What a despicable object—a fallen mortal—child of folly—an officer of superstition—a commissioner of the will of heaven, abject, crouching, flying before the bursting light of natural knowledge, defeated in the stronghold of his venerable Church. The scientific teaching plants its heel on all false knowledge, sham claims of delegation, divine missions, formularies, etc., of the whole machine of priests. There let them be forever buried; man stands in need of such no longer. The game of the priest is ended. A poor game truly it has been, too. I am not unaware that for many ages the priest will have authority over the people. He can only hold on now at great odds. The scientific method has carried every fortress and takes possession of every fort. Down superstition is written on every scientific formula.

What made Christianity come? What made any religion come at all? To answer with truth and fulness these ponderous questions I must point the way to the answer, being found in the study of man's mind and surroundings.

In a certain sense man is a religion-maker. He is in that employment as

much as ever. The environments of every child provoke wonder. There right before me is the world. It is before every man in much the same fashion. My mind is affected by it—by what I know of it, and by what I do not know of it. No man can look at a meadow of growing grass without feeling an emotion of wonder—the life in the bosom of the silent forest, the illuminated jets that sparkle in the sky, the never motionless sea, millions of diversified specimens of life, moving and feeling machines, directed ardently by some purpose. Myself and all around raise the feelings of amazement, wonder, and awe. The cause of consciousness is shrouded in mystery. The coming and going of life, the flight of time, love, hate, joy, pain, truth, selfishness, pro-creation, love of offspring, family sentiment, ambition, revenge, genius. What is at the back of these qualities? Soul. And what behind a soul? A long pause! No answer to this question! Mental power can not tread the shore of the transcendental darkness that meets me when I leave the path of sense. All the ancient, and verily all these modern religions came up from these dark regions, suggested to the mind of man by wonder and fear. How helpless are all. How dependent upon nature. If oxygen changed into hydrogen life on earth would die. The grasshopper would die side by side with the sage. This feeling of dependence, this not knowing what a day may bring forth, these wonderfully correlate phenomena of nature, and the impressive question, shall I live and know anything after death of the body, in serious moments are subjects on which man reflects with infinite pain.

On them he tries his logic alternately, held by love and fear. Out of these processes all religions began. Utter helplessness grim death, menace, despair, horror at the bare contemplation of death. Man alone in solitude or in society is subjected to the tyranny of this fear. If I live in some other world after this what will it be like? What shall I be? Will not self-consciousness be maintained intact? Shall I know my friends? What will be the nature of the employments there? Will pain follow pleasure? Will every rose have a thorn? Will there come days of woe engulfed between days of joy? A thousand questions crowd my brain when the problem of another life comes into the horizon of speculation. The same suggestions that come to me come to every other man, and he, for himself, shapes some sort of answer. Whatever it may be it is the foundation upon which his system of divinity, and devotion—his absolute spirit of religious worship is based. His theological system becomes more complex in logical form and completeness as he is more advanced as a philosopher. What is a system of divinity but a philosophical production setting forth man's place and relations to some unknown power which the imagination suggests when the reasoning powers fail to trace all phenomena to their original antecedents. So that, in reality, is the product of man's incapacity and capacity to understand the character of existence. Men have shown a universal tendency to tolerate among men no system of religion but their own. "My religion being the only true religion, and, therefore the only religion which is infallibly right—believe it or die. All the great systems of religion ever known in the world have been persecuting religions. Christianity is the last and the most civilized in the world, yet it has written its history in direful persecutions and blood. It is my duty to treat the religion held by my mother and by her instilled into my infantile mind when kneeling at her knee, and why should not I treat all religions with that deference which I, in duty, ought to show to the faith of my mother. I claim that under some circumstances that which I know to be false it would be wise in me for a time to permit to stand, even if I had the power to put it down. I have no power to put any religion down—that power is not put into any man's hand. Religions die when man outgrows them.

In years gone by nothing gave me more pleasure than to loiter in the sacred precincts of old abbeys, cloisters, churches, and cathedrals. I am thankful for one thing to the Roman Catholic Church; it fostered the building of the great churches of Europe. They are poems in stones. They fill imagination with ideal forms. Heaven and hell, God and angels crowd upon the basis where bare-headed you walk under the sculptured arch and lofty dome. I have lingered pensively for hours in old Westminster Abbey, where lie gathered in an immense pile England's glorious dead. Among them kings and queens whose names live in history in honor, and in infamy too often; warriors and statesmen, authors and poets in one common home mingle their dust. The abbey has an atmosphere of devout repose; a sombre silence reigns in every nook befitting the final resting place of death. The tall spindling columns and delicate arches high over head impress the mind with awe and with religion and genius of man. This is the poetry of death. If I apply my logic to this huge thing it becomes a monstrous trinket and peep-show, as empty of reality as a soap bubble. Religion is not to be reasoned upon. Reason destroys illusion and what is religion but an illusion?

One summer morning at sunrise early in the seventies I stood on Barham Hill and looked down upon that green valley in the county of Kent, where stands and has stood for many centuries now Canterbury Cathedral. I was on my pilgrimage to the shrine of Thomas A. Beckett to pay to him my devout respects. How different would English history, and even American history for that, have read if Beckett had not been murdered—if the pope had put under his yoke the political independence of England it is hardly likely that the events of the Plantagenets' reigns would have been just the same. Religion and religious characters are the supreme scaffolding in the building-up of history. To this said Canterbury came St. Augustine, the monk, and planted Christianity in the time of King Ethelbert, who soon yielded faith to the Roman cross and baptised 10,000 persons in one day; he died in 604, or 608, or 614; his relics are preserved in the cathedral.

Time adds something to the permanence and authority of illusion. A Church which has stood the tempests of ten centuries, natural, political, and theological, as an influence upon the religious nature which is almost irresistible in the poetic sublimity of its charm. It is a cold, critical nature which only sees superstition in religion. It is the sacred wall of human helplessness in the border between life and death and withal in the supreme struggle for existence. It helps many a man over the ragged edges of life and sometimes paints the sky of hope with rosy tints and helps the forlorn traveler from the cradle to the grave.

St. Augustine and his forty monks crossed the straits of Dover. They were an earnest lot of men seeking spiritual honor in heathen Britain. St. Augustine had virtue and talent and much cunning art in religious and theological diplomacy. He came to Britain as the mouth-piece of a machine—the Church of Rome—not so complete a machine then as now, but a machine for enslaving the souls of men. Those poor subjects of good King Ethelbert were not much hurt by becoming Christians, for they, before that event, knew but little about the world and the classic learning of Greece and Rome. Rude in manner and uncouth in speech, clad in what the farm could produce in the form of wool roughly spun at home. Ignorant creatures, all of them, fitted to believe any new and strange superstition if only the king believed. 10,000 people baptised in one day. These forty monks were busy. To baptise 10,000 to-day would be quite a work. The material for baptism is not so easily collected nowadays. 10,000 subjects could not be met with in the whole of England hardly now in the course of one whole year.

These monks were earnest men, capable of strong belief. The Roman Church had begun at that time its work of conquest. The field of its ambition was the world. It will not be content until the cross of Christ is planted upon every citadel on the earth. It is an organized power; before it kings quail and republics tremble even at this hour. Religion is the power used to make slaves of the souls of men, corrupt political liberty, and control the fountain of honor.

Christianity in the sixth century did not meet with an intellectual opposition from the people. Whatever the king accepted as religion the nobles of his court accepted with emulous enthusiasm and the people believed. When Ethelbert espoused the Christian belief, democracy had not an existence. This king and his people had a religion; the country was supplied with churches; priests were already in existence; prayers and incantations to the gods were offered. Pope Gregory I., in planting Christianity in Britain, took over the churches as they stood and made as few changes as possible in the belief and ceremonies of the Church, so that the people were not shocked by a great change of religious belief and practice from that to which they had always been accustomed. Druidism amalgamated with Christianity, compromise after compromise was made, until the reform was universally accepted, stripped of a few mannerisms and philosophical speculations about the nature and attributes of God. Christianity made few innovations on Druidism and the few that were made, what of them? Were they more true? Did they set forth God any better? Did they cover more real truth? Did God in any way present himself to man in any more miraculous or believable way? Not at all. On superstition grew, one displacing another, and so it has been from the beginning.

No system of religion can be invested with greater authority of truth than what man can give to it. Dignities and offices in the Church do not confer upon the holder mental power or capacity to interpret or announce the truth of God. The votes of 10,000 bishops could not make true the Westminster confession of faith or the apostles' creed. They are the products of man. The Bible is simply a human product, a human piece of writing, no more divine than Luther's lives or the history of the Gallic wars. Men have made a fetch out of the Bible; created a priesthood and Church. They have said prayers and given thanks, broken bread and drank

the blood of the crucified Savior of the world with awe and sincerity. There is not a bit more truth to it all than there is in the other religions of the world. They are all man-made, the product of craft, ignorance, and folly. This conclusion the Christian will read with pain. He will agree with me that all the religions of the world are of human make but his own. His own is the only true and divinely given religion. How does he know that every religion is false but his own? He believes his religion because he has been taught; so does the Mohammedan and so does the Buddhist. Each religion has had its miracle-workers and miracles. They stand upon testimony. If one be false they are all false, but the claims of miracle proves them all to be false.

The claim that Jesus Christ was crucified and the third day came to life again is evidence enough of the falsity of its claim. It could not be. No evidence could prove such a claim. Men do not come to life again after they have been dead. No man but a priest would ever rest his case upon a claim which is a contradiction of nature and which in the nature of things could not have happened. The religions of the past and present in this are the same that they have made claims upon the beliefs of mankind that are a gross outrage on human reason and natural knowledge. This is the very reason why the priest and his divine system of religion must go before the advance of science and the popular outcry of knowledge. Religions are the most grotesque and successful in dark and ignorant ages. It is a matter of universal observation that the more ignorant a people are the more powerful their feelings are. Reason and intelligence are feeble—too powerless to resist the dictates of emotion and impulse. When the imagination becomes inflamed by them intellect is reduced to a state of slavery. Religions root themselves in feeling and finally feeling becomes the arbiter of right and duty. The crude suggestions of feeling become a divine command and the abnormal activity of a ganglion of the nervous system the voice of God.

A phase of intellectual insanity becomes talent, and an abnormal development becomes the force and cause of epoch changes in thought and the organization of society. George Fox hears the command of God in his conscience. Auguste Comte finds no such authority in man. Mr. Spurgeon sees the hand of God in all human affairs, but Spencer sees nothing at all but mechanical law. Man with a given set of conditions and a fit organism will develop religious qualities of character. Wise men will not fight that which must of necessity be, but will try to use it, that the highest ideals of wisdom may be reached. A wise man may not need a religion, but he can so use it as it will enable him to benefit the operations of progress and effect man's deliverance from more oppression and land him in a condition of useful freedom. The greatest man is master of himself, a sovereign kingdom, and is contented. Ambitious men use religion to gain power over another man's sovereignty. Kings, lords, and bishops are brothers of the same family and live best in the land of superstition. When a king and a priest get their heads together they form a dangerous combination and the people may fear.

Written for The Better Way.

THE ATOM.

ELIZA LAMB MARTIN.

I want to preach a sermon to every body from this text. In thee, oh atom, do I put my trust. It is not a sermon of fears and threats, but it is a sermon of hope and confidence. We have grown to be a hopeless race, we have been told so often that we were bad, that we have come to believe it to be a truth. All this is because we know so little about ourselves. We do not even know the nature of our first parents. I do not refer to Adam and Eve when I speak of our first parents, but I do refer directly to the atoms. Let us go back to the early history of our planet, and find our ancestors among its primitive atoms. Thinking people are beginning to wake up to the fact that the atom is the seat of life and intelligence, and that atoms combine for the purpose of developing that life and intelligence. Every atom we find in your body has lived in the various forms of mind, vegetable and animal life.

They have crept up and up, sometimes in one combination, sometimes in another, always developing a little more of the stored-up life and intelligence, until we have the human being as a result. As proud as we are of the result, as wise and as grand as he is, yet we have not even dreamed of what he will become. We can not even catch the faintest glimpse of the intelligence and force that lies to-day latent in the atom. We are justly elated over our recent experiments with electricity, yet how little do we know of the developments in that field alone, that will be made in the next hundred years. Why, electricity traces its origin to the atom. This great force could not free itself when the atom was confined within the mineral kingdom. But when the atom had combined and disintegrated again and again, and not until the vegetable kingdom appeared, the planet or its surroundings had no electricity existing in a free state. It was through the pores

of the grasses and foliage that electricity escaped, and soared up into the clouds, where Franklin found it. We do not have thunder-storms during the winter, because little or no electricity escapes through the bare trunks and limbs of trees, or through the dead leaves and grasses. Electricity is an offspring of the atom. Then there is another force, at present we know little about it. It is called animal magnetism. This force belongs to the atom, but it finds no avenue of escape into the air until it climbed up into the animal kingdom. It does not readily escape through the pores of the animal's skin, but through the finer pores upon the human body, this subtle fluid finds its way into the world. We have not utilized this latest product of our own organism, but the time will come when we shall do so. Humanity is very busy just now tanning electricity, the wild force of the present time. It has already been made to fetch and carry, light our cities, and warm our houses, and no one dares prophesy the limit of its usefulness. But, magnetism will supercede it. The time will come when magnetism will fetch and carry our messages without the aid of wire or wood.

We have said that atoms combine for the purpose of developing their stored up intelligence. What condition does the atom require in order to bring out its intelligence? We reply increased activity. Everybody knows the atom possesses motion. In the mineral kingdom the atomic force is slow, dull, sluggish. In the vegetable its activity is accelerated, and when we come to the animal, it is increased again, and the human being presents the greatest activity of all. Therefore, atoms combine to increase their activity, and intelligence is developed in proportion to the rapidity of their motion. Surely a wonderful thing is the atom, possessing all the possibilities of the perfect man.

What a study it is! It is a book wherein may be found all the knowledge we may ever desire to have of the infinite. It is a part of the infinite, possessing infinite wisdom and intelligence.

Written for The Better Way.

PRACTICAL RELIGION.

Talmage is doing a good work—grumbling Liberals to the contrary. But true liberality consists in having charity for error and willingness to accept the truth from whatever source it may emanate. If we can't endorse Brother Talmage's theology we can his common sense. Following are some extracts from one of his sermons from the text, "Faith without works is dead":

I have often spoken to you about faith, but now I speak to you about works, for "faith without works is dead." I think you will agree with me in the statement that the great want of this world is more practical religion. We want practical religion to go into all merchandise. It will supervise the labeling of goods. It will not allow a man to say that a thing was made in one factory when it was made in another. It will not allow the merchant to say that watch was manufactured in Geneva, Switzerland, when it was manufactured in Massachusetts. It will not allow the merchant to say that wine came from Madeira when it came from California. Practical religion will walk along by the store shelves and tear off the tags that make misrepresentation. It will not allow the merchant to say that is pure coffee, when dandelion root and chicory and other ingredients go into it. It will not allow him to say that is pure sugar, when there are in it sand and ground glass.

When practical religion gets its full swing in the world it will go down the streets, and it will come to that shoe store and rip off the fictitious soles of many a fine-looking pair of shoes, and show that it is paste-board sandwiched between the sound leather. And this practical religion will go right into a grocery store, and it will pull out the plug of all the adulterated sirups, and it will dump into the ash-barrel in front of the store the cassia bark that is sold for cinnamon and the brickdust that is sold for cayenne pepper; and it will shake out the Prussian blues from the tea leaves, and it will sift from the flour plaster of paris and bone-dust and soapstone, and it will by chemical analysis separate the one quart of Ridgewood water from the few honest drops of cow's milk, and it will throw out the live animalcules from the brown sugar.

There has been so much adulteration of articles of food that it is an amazement to me that there is a healthy man or woman in America. Heaven only knows what they put into the spices, and into the sugars, and into the butter, and into the apothecary drug. But chemical analysis and the microscope have made wonderful revelations. The Board of Health of Massachusetts analyzed a great amount of what was called pure coffee. In England there is a law that forbids the putting of alum in bread. The public authorities examined fifty-one packages of bread, and found them all guilty. The honest physician, writing a prescription, does not know but that it may bring death instead of health to his patient, because there may be one of the drugs weakened by a cheaper article and another drug may be in full force, and so the prescription may have the opposite effect intended. Oil of worm-

wood warranted pure, from Boston, was found to have forty-one per cent. of resin and alcohol and chloroform. Society needs to be expurgated and washed, and fumigated and Christianized. We have missionary societies to reform Mulberry Street, New York, and Bedford Street, Philadelphia, and Shore-ditch, London, and the Brooklyn docks, but there is need of an organization to reform much that is going on in Beacon Street, and Madison Square, and Rittenhouse Square, and West End, and Brooklyn Heights, and Brooklyn Hill. We want this practical religion not only to take hold of what are called the lower classes, but to take hold of what are called the higher classes. The trouble is that people have an idea they can do all their religion on Sunday with hymn-book, and prayer-book, and liturgy, and some of them sit in Church rolling up their eyes as though they were ready for translation, when their Sabbath is bounded on all sides by an inconsistent life, and while you are expecting to come out from under their arms the wings of an angel, there comes out from their forehead the horns of a beast. There has got to be a new departure in religion.

CHANGES IN THE SUN.

But we can not rest with the assumption that, since the sun is evidently no Mira and no Sirius, therefore it is practically an unchanging radiator, which for an indefinite period will continue to cause the earth to bloom in the beneficent effulgence of its inspiring rays. A sun may affect the welfare of its planets either through the gradual mutations which it undergoes in the course of its evolution, or through the more rapid and violent changes that characterize the stars that are ranked as variable. We have seen that most of these latter belong to the third and fourth classes but there is reason to suspect that the majority of all the stars are variable to a slight degree, and evidence of variability in the case of the sun is furnished by the phenomena of sun spots.

A spectator, viewing the sun from a distant point in space, would perceive that its brilliancy increased once in about every eleven years. These accessions of light should correspond, not with the period of fewest spots, but with those of most spots, because the energy of the sun's radiation is greatest during the spot maxima. At present a sun spot maximum is approaching and since last winter the face of the sun has frequently exhibited startling indications of the tremendous disturbances now affecting the solar globe.

Our imaginary observer in space would probably behold at the present time a very slight increase in the sun's brilliancy and this increase may go on for three or four years to come. While we dwell upon a globe that is bathed in the sun's rays, may be unable to perceive these variations directly, yet their effects have long been recognized by the changes that they produce in terrestrial magnetism. It is also highly probable that a perceptible influence upon the weather is exercised by variations in solar radiation corresponding with the presence or absence of sun spots.—The Popular Science Monthly.

VALUE OF A COMMA.

A Prussian school inspector appeared at the office of the burgomaster of a little town to ask him to accompany him on a tour of inspection through schools. The burgomaster was out sorts and was heard to mutter to himself, "What is this donkey here again for?" The inspector said nothing, waited his time, and with the unwilling burgomaster set out on his tour. At the first school he announced his wish to see how well punctuation was taught. "Oh, never mind that," grumbled the burgomaster. "We don't care for commas and such trifles." But the inspector sent a boy to the blackboard and ordered him to write, "The burgomaster of R., says the inspector is a donkey. Then he ordered him to transpose the comma, placing it after R., and to insert another one after inspector, and the boy wrote, "The burgomaster of R., says the inspector, is a donkey." It is probable that the refractory official gained a new idea of the value of "commas and such trifles."

LITERARY.

Development of Mediumship or Terrestrial Magnetism. By Abby A. Judson, Minneapolis, Minn. Press of Alfred Roper, 1891, pp. thirty-two. This is exquisitely gotten up as a holiday gift by its accomplished author, Miss Abby A. Judson. The author is a Spiritualist from both knowledge and sound reasoning, and her heart is in its propagation because of its comfort, solace, and spiritual growth. Her recent work, "Why She Became a Spiritualist," has already had a large circulation and has done a vast amount of good in enlightening credulous minds and leading honest hearts in credulous folds to the knowledge of the truth. This little gem explains her philosophy and methods of securing magnetic preparations for spiritual mediumship. It is not wholly new, but may serve to attune some seekers after harmony of nature in order that they may enjoy the great blessing of a true mediumship.

In the coming time ideas will be the current coin.—World's Advance Thought.

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Written for The Better Way.

PSYCHIC SCIENCE.

Hypnotism as an Adjunct-Important Revelation.

GEORGE FRANCIS KITTERING.

Spiritualism as a science is, or is destined to become, the ultimatum of all science, to be known as psychic science. In the evolution of thought it is to become the retort and crucible, as it were, by which to try, weigh, and determine the exact truth regarding all branches of human knowledge and so dissipate the dross of error and the dregs of falsehoods, which are therein lodged, that mankind may be blessed with a purer philosophy, a broader and more consistent code of ethics, and consequently a more exalted and natural spiritualized religion.

As a stepping-stone to this ultimate science and which in reality was its precursor, that great discovery by Dr. Friedrich Anton Mesmer (in its infancy known as animal magnetism or mesmerism, but to-day denominated "hypnotism") is to be considered as a fundamental factor. In fact it supplies the alphabet key for our philosophy and should be regarded as an essential branch in the curriculum of every student of psychic science.

Forty-seven years ago mesmerism was all the rage in this country and was discussed from the rostrum, the pulpit, and by the secular and religious press with as much interest as Spiritualism is to-day. While the ignorant majority sneered and the bigoted learned scoffed and both bigoted and ignorant orthodox clergy howled it down, a few noble and fearless advocates, whose convictions were born of a thorough investigation as to the reality of its merits and demerits, upheld and demonstrated the great truth of the ism with an earnestness and enthusiasm truly commendable.

Among the army of demonstrators, lecturers, and teachers who did yeoman service in battling for the so-called science were Dr. John Hovey Dodd, who delivered a course of lectures on the subject before the congress of the United States, at the solicitation of a committee appointed by the joint houses, of which Daniel Webster was chairman; Dr. J. R. Buchanan, the great anthropologist, Prof. Grimes, Prof. Stearns, Rev. Dr. Smith, and our late loved, honored, and revered William Denton, besides many others whose names we can not now recall. About this time a great commotion occurred in the literary and scientific world, caused by a heated controversy, brought about by the avowed public announcement made by no less a personage than the renowned authoress, Miss Harriet Martineau, that she herself was a believer in the science, as through its application she had been completely restored to health after a lingering illness. Among her warmest defenders and staunchest supporters was the gifted poet, Poe, who was also a successful mesmerist, cogent reasoner, and profound investigator.

Quite a few prose articles on the subject of mesmerism were contributed by Edgar

A. Poe to various magazines and periodicals of that date. In the August number of the "Columbian Magazine," of 1845, appeared an article from his pen entitled "Mesmeric Revelation," which is so absorbingly interesting, and so aptly as a supplement to my former article on "Psychic Science" that I have taken the pains of copying it entire, knowing that it can not fail to be read with intense interest by the host of thinking and intelligent readers of THE BETTER WAY.

"Whatever doubt may still envelop the rationale of mesmerism, its startling facts are now almost universally admitted. Of these latter those who doubt are your mere doubters by profession—an unprofitable and disreputable tribe. There can be no more absolute waste of time than the attempt to prove, at the present day, that man, by mere exercise of will, can so impress his fellow as to cast him into an abnormal condition, whose phenomena resemble very closely those of death, or at least resemble them more nearly than they do the phenomena of any other normal condition within our cognizance; that, while in this state, the person so impressed employs only with effort, and then feebly, the external organs of sense, yet perceives, with keenly refined perception and through channels supposed unknown matters beyond the scope of the physical organs; that moreover, his intellectual faculties are wonderfully exalted and invigorated; that his sympathies with the person so impressing him are profound, and finally, that his susceptibility to the impression increases with its frequency, while in the same proportion the peculiar phenomena elicited are more extended and more pronounced.

I say that these—which are the laws of mesmerism in its general features—it would be supererogation to demonstrate, nor shall I inflict upon my readers so needless a demonstration to-day. My purpose at present is a very different one indeed. I am impelled, even in the teeth of a world of prejudice, to detail comment, the very remarkable substance of a colloquy, occurring not many days ago between a sleep-walker and myself. I had long been in the habit of mesmerizing the person in question (Mr. Vankirk) and the usual acute susceptibility and exaltation of the mesmeric perception had supervened. For many months he had been laboring under confirmed phthisis, the more distressing effects of which had been relieved by my manipulations, and on the night of Wednesday, the fifteenth inst., I was summoned to his bedside.

The invalid was suffering with acute pain in the region of the heart and breathed with great difficulty, having all the ordinary symptoms of asthma. In spasms such as these he had usually found relief from the application of mustard to the nervous centers, but to-night this had been attempted in vain. As I entered his room he greeted me with a cheerful smile, and although evidently in much bodily pain, appeared to be, mentally, quite at ease.

"I sent for you to-night," he said, "not so much to administer to my bodily ailment as to satisfy me concerning certain physical impressions, which, of late, have occasioned me much anxiety and surprise. I need not tell you how sceptical I have hitherto been on the topic of the soul's immortality. I can not deny that there has always existed, as if in that very soul which I have been denying, a vague, half-sentiment of its own existence. But this half-sentiment at no time amounted to conviction. With it my reason had nothing to do. All attempts at logical inquiry resulted, indeed, in leaving me more sceptical than before. I had been advised to study Cousin. I studied him in his own works, as well as in those of his European and American echoes. The 'Charles Elwood' of Mr. Brownson, for example, was placed in my hands. I read it with profound attention. Throughout I found it logical, but the portions that were not merely logical were unhappily the initial arguments of the disbelieving hero of the book. In the summing up it seemed evident to me that the reasoner had not even succeeded in convincing himself. His end had plainly forgotten his beginning, like the government of Tricolour. In short, I was not long in perceiving that if man is to be intellectually convinced of his own immortality he will never be so convinced by the mere abstractions which have been so long the fashion of the moralists of England, of France, and of Germany. Abstractions may amuse and exercise, but take no hold upon the mind. Here upon earth, at least, philosophy, I am persuaded, will always in vain call upon us to look upon qualities as things. The will may assent—the soul—the intellect, never.

"I repeat, then, that I only half felt and never intellectually believed. But lately there has been a certain deepening of the feeling, until it has come so nearly to resemble the acquiescence of reason that I find it difficult to distinguish between the two. I am enabled, too, plainly to trace this effect to the mesmeric influence. I can not better explain my meaning than by the hypothesis that the mesmeric exaltation enables me to perceive a train of convincing ratiocination, a train which, in my abnormal existence, convulses, but which, in full accordance with the mes-

meric phenomena, does not extend, except through its effect into my normal condition. In sleep-walking the reasoning and its conclusion—the cause and its effect—are present together. In my normal state the cause vanishing, the effect only, and perhaps only partially, remains.

"These considerations have led me to think that some good results might ensue from a series of well-directed questions propounded to me while mesmerized. You have often observed the profound self-cognizance evinced by the sleep-walker—the extensive knowledge he displays upon all points relating to the mesmeric condition itself and from this self-cognizance may be deduced hints for the proper conduct of a cathartic."

I consented, of course, to make this experiment. A few passes threw Mr. Vankirk in the mesmeric sleep. His breathing became immediately more easy and he seemed to suffer no physical uneasiness. The following conversation then ensued, V. in the dialogue representing Mr. Vankirk and P. myself:

P. "Are you asleep?"
V. "Yes—no; I would rather sleep more soundly."

P. "After a few more passes" "Do you sleep now?"

V. "Yes."

P. "Do you still feel a pain in your head?"

V. "No."

P. "How do you think your present illness will result?"

V. "After a long hesitation and speaking as if with effort" "I must die."

P. "Does the idea of death afflict you?"

V. (Very quickly) "No—no."

P. "Are you pleased with the prospect?"

V. "If I were awake I should like to die, but now it is no matter. The mesmeric condition is so near death as to content me."

P. "I wish you would explain yourself, Mr. Vankirk."

V. "I am willing to do so, but it requires more effort than I feel able to make. You do not question me properly."

P. "What then shall I ask?"

V. "You must begin at the beginning."

P. "The beginning! but where is the beginning?"

V. "You know that the beginning is God." [This was said in a low, fluctuating tone and with every sign of the most profound veneration.]

P. "What then is God?"

V. (Hesitating for many minutes) "I can not tell."

P. "Is not God spirit?"

V. "While I was awake I knew what you meant by 'spirit,' but now it seems only a word—such, for instance, as truth, beauty—a quality I mean."

P. "Is not God immaterial?"

V. "There is no immateriality; it is a mere word. That which is not matter is not at all unles qualities are things."

P. "Is God then material?"

V. "No." [This reply startled me very much.]

P. "What then is he?"

V. (After a long pause and muttering) "I see—but it is a thing difficult to tell. (Another long pause). He is not spirit, for he exists. Nor is he matter, as you understand it. But there are gradations of matter of which man knows nothing; the grosser impelling the finer, the finer pervading the grosser. The atmosphere, for example, impels or modifies the electric principle, while the electric principle permeates the atmosphere. These gradations of matter increase in rarity or fineness, until we arrive at a matter unparticled—without particles—indivisible—one; and here the law of impulsion and permeation is modified. The ultimate or unparticled matter not only permeates all things, but impels all things, and thus is all things within itself. This matter is God. What men vaguely attempt to embody in the word 'thought,' is this matter in motion."

P. "The metaphysicians maintain that all action is reducible to motion and thinking, and that the latter is the origin of the former."

V. "Yes; and I now see the confusion of ideas. Motion is the action of mind—not of thinking. The unparticled matter or God, in quiescence, is (as nearly as we can conceive it) what men call mind. And the power of self-movement (equivalent in effect to human volition) is, in the unparticled matter, the result of its unity and omnipresence; how, I know not, and now clearly see that I shall never know. But the unparticled matter, set in motion by a law or quality within itself, is thinking."

P. "Can you give me no more precise idea of what you term the unparticled matter?"

V. "The matters of which man is cognizant escape the senses in gradation. We have, for example, a metal, a piece of wood, a drop of water, the atmosphere, a gas, caloric, light, electricity, the luminiferous ether. Now we call all these things matter, and embrace all matter in a general definition; but in spite of this, there can be no two ideas more essentially distinct than that which we attach to a metal, and that which we attach to the luminiferous ether. When we reach the latter, we feel an almost irresistible inclination to class it with spirit or with nobility. The only consideration

which restrains us is our conception of its atomic constitution; and here, even, we have to seek aid from our notion of an atom possessing an infinite minuteness, solidity, palpability, weight. Destroy the idea of the atomic constitution and we should no longer be able to regard the ether as an entity, or at least as matter. For want of a better word we might term it spirit. Take, now, a step beyond the luminiferous ether—conceive a matter as much more rare than the ether, as this ether is more rare than the metal, and we arrive at once (in spite of all the school dogmas) at a unique mass of unparticled matter. For although we may admit infinite littleness in the atoms themselves, the infinitude of littleness in the spaces between them is an absurdity. There will be a point—there will be a degree of rarity, at which, if the atoms are sufficiently numerous, the interspaces must vanish and the mass absolutely coalesce. But the consideration of the atomic construction being now taken away, the nature of the mass inevitably glides into what we conceive of spirit. It is clear, however, that it is as fully matter as before. The truth is, it is impossible to conceive spirit, since it is impossible to imagine what is not. When we flatter ourselves that we have formed its conception, we have merely deceived our understanding by the consideration of infinitely refined matter."

P. "But in all this, is there nothing of irreverence?" (I was forced to repeat this question before the sleep-walker fully comprehended my meaning.)

V. "Can you say why matter should be less revered than mind? But you forget that the matter of which I speak is, in all respects, the very 'mind' or 'spirit' of the schools, so far as it regards its high capacities, and is, moreover, the 'matter' of these schools at the same time. God, with all the powers attributed to spirit, is but the perfection of matter."

P. "You assert, then, that the unparticled matter, in motion, is thought?"

V. "In general, this motion is the universal thought of the universal mind. This thought creates. All created things are but the thoughts of God."

P. "You say 'in general.'"

V. "Yes. The universal mind is God. For new individualities matter is necessary."

P. "But you now speak of 'mind and matter' as do the metaphysicians."

V. "Yes—to avoid confusion. When I say 'mind,' I mean the unparticled or ultimate matter; by 'matter,' I intend all else."

P. "You were saying that 'for new individualities matter is necessary.'"

V. "Yes; for mind existing unincorporate is merely God. To create individual thinking beings, it was necessary to incarnate portions of the divine mind. Thus man is individualized. Divested of corporate investiture, he were God. Now, the particular motion of the incarnated portions of the unparticled matter is the thought of man; as the motion of the whole is that of God."

P. "You say that divested of the body man will be God?"

V. (After much hesitation) "I could not have said this; it is an absurdity."

P. [Referring to my notes]. "You did say that 'divested of corporate investiture, man were God.'"

V. "And this is true. Man thus divested would be God—would be unindividualized. But he can never be thus divested—at least never will be—else we must imagine an action of God returning upon itself—a purposeless and futile action. Man is a creature. Creatures are thoughts of God. It is the nature of thought to be irrecoverable."

P. "I do not comprehend. You say that man will never put off the body?"

V. "I say that he will never be bodiless."

P. "Explain?"

V. "There are two bodies—the rudimental and the complete; corresponding with the two conditions of the worm and the butterfly. What we call 'death' is but the painful metamorphosis. Our present incarnation is progressive, preparatory, temporary. Our future is perfected, ultimate, immortal. The ultimate life is the full design."

P. "But of the worm's metamorphosis we are palpably cognizant."

V. "We, certainly, but not the worm. The matter of which our rudimental body is composed, is within the ken of the organs of that body; or, more distinctly, our rudimental organs are adapted to the matter of which are formed the rudimental body; but not to that of which the ultimate is composed. The ultimate body thus escapes our rudimental senses, and we perceive only the shell which falls in decaying from the inner form; not that inner form itself, but this inner form as well as the shell, is appreciable by those who have already acquired the ultimate life."

P. "You have often said that the mesmeric state very nearly resembles death. How is this?"

V. "When I say that it resembles death, I mean that it resembles the ultimate life; for the senses of my rudimental life are in abeyance, and I perceive external things directly, without organs, through a medium which I shall employ in the ultimate, unorganized life."

P. "Unorganized?"

V. "Yes; organs are contrivances by which the individual is brought into sensible relations with particular classes

and forms of matter, to the exclusion of other classes and forms. The organs of man are adapted to his rudimental condition, and to that only; his ultimate condition, being unorganized, is of unlimited apprehension in all points but one—the nature of the volition or motion of the unparticled matter. You will have a distinct idea of the ultimate body by conceiving it to be entire brain. This it is not; but a conception of this nature will bring you near to a comprehension of what it is. A luminous body imparts vibration to the luminiferous ether. The vibrations generate similar ones within the retina, which again communicate similar ones to the optic nerve. The nerve conveys similar ones to the brain; the brain, also, similar ones to the unparticled matter which permeates it. The motion of this latter is thought, of which perception is the first undulation. This is the mode by which the mind of the rudimental life communicates with the external world and this external world is limited through the idiosyncrasy of the organs. But in the ultimate, unorganized life the external world reaches the whole body (which is of a substance having affinity to brain, as I have said) with no other intervention, and to this ether—in unison with it—the whole body vibrates, setting in motion the unparticled matter which permeates it. It is to the absence of idiosyncratic organs, therefore, that we must attribute the nearly unlimited perception of the ultimate life. To rudimental beings organs are the cages necessary to confine them until fledged."

P. "You speak of 'rudimental beings.' Are there other rudimental thinking beings than man?"

V. "The multitudinous conglomeration of rare matter into nebulae, planets, suns, and other bodies, which are neither nebulae, suns, nor planets, is for the sole purpose of supplying *palatium* for the idiosyncrasy of the organs of an infinity of rudimental beings. But for the necessity of the rudimental, prior to the ultimate life, there would have been no bodies such as these. Each of these is tenanted by a distinct variety of organic, rudimental, thinking creatures. In all, the organs vary with the features of the place tenanted. At death, or metamorphosis, these creatures, enjoying the life and cognizant of all secrets but the one, pervade at pleasure the weird domain of the infinite."

As the sleep-walker pronounced these latter words, in a feeble tone, I observed upon his countenance a singular expression, which somewhat alarmed me and induced me to awake him at once. No sooner had I done this than, with a bright smile irradiating all his features, he fell back upon his pillow and expired. I noticed that in less than a minute afterwards his corpse had all the stern rigidity of stone.

A NEEDED REFORM.

A lady of culture from Illinois, named Packard, recently called upon some of the State officials of Ohio and discussed to them the laws of the State governing the commitment and release of the insane who are confined in our several asylums. She states that her interest in this matter is because of the fact that she was falsely committed to an asylum in Illinois, because of her refusal to embrace the same religious belief as entertained by her husband. Being cognizant of her sanity, she made strenuous efforts to secure her release, but there appeared no escape, since the laws under which she was confined were similar to those of Ohio. Finally she was released and her husband immediately departed with what wealth they had secured. Since then she has devoted herself to securing a modification of the laws governing this matter, and in that she has been successful in several States. Besides the points as the discretionary powers of superintendents in the discharge of patients and the absence of any provision for a hearing after confinement, Mrs. Packard called attention to the supervision of all letters written by inmates. The fact that the superintendents supervise correspondence prevents any one confined in the asylum through the scheme of designing persons from getting their case before the public. The mail, she thinks, should be collected from all the institutions by the general Government, and insists that a large number of sane people are annually confined in the various asylums through conspiracies concocted by relatives or alleged friends. Can it be possible that the laws and regulations that governed the Roman Inquisition are in force to-day in free America, and that when once a person is immersed in one of our asylums and branded "insane," there is no mode of release, excepting through the whims of those whose interests confined them there? It would be well for our "State Board of Charities," which has done so much for the amelioration of the unfortunate, to look into our asylums and learn the true facts in the case.—*Masonic Chronicle.*

Introduce the paper to your neighbor. Aid us in the grand work in which we are engaged. This BETTER WAY is to be a great agent for doing good everywhere. Pass the sample copy that reaches you to some acquaintance in order to spread the good news.

No stamps taken in payment for either subscriptions, advertisements, or books.

Sold by Druggists, 75c.

PERSONALS.

Contributions accepted: K. H. A. P. T. F. E. C. O. W. H. A. L. J. A. S.

M.—Yes, will be pleased to have more of the same. Thanks for complimentary letter.

A most excellent article on a popular subject from the fluent pen of brother A. Hammond will appear sometime during January.

One of our correspondents asks if the Seybert Commission has ever made a full report of their investigations into Spiritualism. No, it never has.

Authentic accounts of phenomena, recording tests that add to the testimony of Spiritualism, are respectfully solicited from willing contributors.

Subscribers desiring to have their paper sent to a new address must also state from which place. When giving new address also give name of county.

The Union Society Lyceum, under direction of Mrs. Ross, will repeat last year's Christmas Cantata at G. A. R. Hall on next Wednesday evening, to which all the friends are invited. Bring your children. It will be interesting for them.

We are pained to learn that Mr. C. G. Helleberg, of Mount Auburn, is confined to his bed by La Grippe. Being quite advanced in years, a little sympathy would materially add to his restoration, which we hope is near at hand. Mr. Helleberg, as it is well known here, is the author of a number of works on Spiritualism.

"The Safe Side," a theistic refutation of the divinity of Christ, by Richard M. Mitchell, is a book which is highly recommended by both Christian and secular papers, as well as by students in Spiritualism. An advertisement referring to the same, giving an idea of its contents, may be found in another column.

General C. H. Sargent, a well-known and much-liked Spiritualist of this city, has passed to the great beyond, where he will meet the many friends he has been so anxiously longing to see, as those who know him can affirm. General Sargent was a genial soul and earnest and honest in all he said or did; and was undoubtedly prepared to go.

Being addressed as "Mr." Edwin Arnold, the author of "The Light of Asia" became indignant and returned a package addressed to him to the sender with the "Mr." stricken out and "Sir" written over it. This happened at the Cincinnati post-office and will stand recorded against the great post as an instance of English modesty—not that of genius.

The "Sunflower Badge," which has recently been introduced by C. D. Haines, of 24 Front Street, Rochester, N. Y., writes Mr. Hudson Tuttle in a contemporary, is free from the objections that were found in Spiritualist badges, heretofore offered the public. This one is not costly; it is beautiful, and conveys a volume of symbolic meaning. It is brilliant white enamel on gold. The enamel represents a sunflower, which always turns toward the sun as the human mind turns toward truth. Its petals represent the cardinal principles and virtues of the spirit. Its central disc is that of the sun, emblem of truth, love, and wisdom. On its surface is a human face, representing the immortal spirit. It is expressive and artistic, and one the wearer may be justly proud of. It can be worn as a badge, a brooch, or a charm. It is too apparent to require illustration, how valuable this badge would become were every one who believes in Spiritualism to wear it. It would be a bond in the absence of organization, uniting all who believed. It would be a talisman to break the ice and make strangers friends and brothers, for there is nothing which so unites and brings fraternal regard with its warmth to the heart as being engaged in a common cause with a great purpose.

THE CRANES OF IBYCUS.

The well-known story of the Cranes of Ibycus is paralleled by one which is told of a hanging which took place at New London, Conn., many years ago. The murderer who was hanged was known to have had an accomplice in his crime, but no hint could be had of the identity of the other guilty party. Just before the execution took place (for it was a public one) a stranger came up hurriedly to the gallows and said to the culprit who was about to be hanged good-bye, Dennis, don't blame me! By these words suspicion was directed toward the utterer, and soon after he was arrested, and in due time was convicted and executed for complicity in the same crime for which poor Dennis had already suffered the penalty of death. Notes and Queries.

There is more catarh in this section of the country than in the other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarh Cure, manufactured by P. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for the circulars and testimonials. Address P. J. CHENEY & CO., Toledo, O.

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THE SAFE SIDE

BY RICHARD M. MITCHELL

Mention this paper, 195 Fourth street, Milwaukee, Wis.

Women's Department.

Written for The Better Way.

Why Say They Sleep?

REMA BOOD TUTTLE.

"Thus time has passed and years have fled
Since they laid Willie with the dead,
And millions to their rest have gone
In the old age and youth's bright morn;
Yet sweet to be remembered still,
Is Willie sleeping on the hill."

Why not behold him as he is?

And not as sleeping on the hill,
Benumbed, in youth's high extacies,
To frozen naught, white and still,
Indeed it were a saddening thought
That all these golden years are lost,
And Willie lies, all untaught,
Asleep when work is needed most.

Old Nature knows no idle waste:

Her cry is, "Children, march ahead!
My servants are the shifting fates
Who haunt the lives of quick and dead.
No useless furrow give I souls
Beside the gloomy coffin lid,
Up and ahead! my mandate rolls,
To grasp the fate from mortals' hid."

How strange it is, we contradict

Our knowledge in our hungry dreams:
A state of dwarfage we depict
Which most averse to reason seems.
It can not be God's better land,
Arrested growth will demonstrate;
Our darlings wrap in swaddling bands
Who should, with years, grow wise and great.

No mortal child would parent doom

Unto perpetual babyhood,
Though sweeter than the fairest flower
Which ever in the sunshine stood.
We like the prattle of their speech,
Their rounded prettiness of form,
But if we willed them not to reach
Maturity, would but deform.

Arrested growth would trouble breed:

A standstill sweetness, sorrow deep,
Then why express our selfish greed
And say our darlings are asleep?
'Tis better fancy pierce the veil
And watch their growth with happy trust,
Than sorrow sit and weep and wail
Above their dear abandoned dust.

Written for The Better Way.

THE WOMAN-QUESTION IN A NUT-SHELL.

They Both Took Hold.

"Let me carry your pail, my dear,
Brimming over with water!"
"No! I'll take hold, and you take hold,"
Answered the farmer's daughter.

And she would have her own sweet way,
As her merry eyes grew brighter;
So she took hold, and he took hold,
And it made the burden lighter.

And every day the burden seemed
Lighter by being divided;
For he took hold, and she took hold
By the self-same spirit guided.

Till by and by they learned to love
And each trust in the other;
Till she for him, one twilight dim,
Left father and left mother.

When storm and sunbeams mingled, they
Would seldom trouble borrow,
And when it came they met the same
With bright hopes of to-morrow.

And now they're at the eve of life,
While the western skies grow brighter,
For she took hold, and he took hold,
And it made the burden lighter.

The authorship of the above simple
poem is to us unknown, but it strikes
the key-note of political and social re-
form.

The sum total of the advancement and
happiness of the race, lies in the recog-
nition and practical acceptance of the
universal brotherhood of man. In the
loving helpfulness one of the other—the
taking hold together in all the walks of
life, each regarding the interests of his
fellow as identical with his own. Mere
theorizing does not accomplish the work,
though we have enough and to spare
of that commodity. What we want is
an actual demonstration of the efficacy
of the principle, not only in an external
and temporal sense, but in the more vi-
tal realm of the spirit—the giving of a
helping hand not only to those who are
poor in purse and unfortunate in what
we term a material sense, but those who
are morally unfortunate and afflicted
with that worst of all poverty, the pov-
erty of the spirit.

It is not woman's rights or men's
rights considered separately from each
other that we would associate, but the
individual liberty and best good of the
people collectively. It was said of one
of old, "It is not good for man to be
alone," and accepting the term man in
its generic sense, applying it equally to
man and woman, we would fully agree
with the aphorism of the ancient philoso-
pher.

If we take nature for our teacher, we
must believe that the positive and neg-
ative—male and female—is inseparable
and indispensable to perfect formations
in every department of existence, ani-
mate and inanimate. The principle of
sex has come to be recognized by all
scientists to be universal. Inhering in
the formation of the crystal and diamond
that gleams upon the bosom of moun-
tain and cave, in the flower that draws
sustenance from the earth, in the grain
and fruit that contribute to the suste-
nance of man, and in every creature that
peoples the earth. If then, the principle
of sex is so deep as to be indispensable
in the lower formations, it must be essen-
tial in a higher degree in the crowning ex-
pressions of soul, in the divine order of
uses which inhere in beings who are or-
dained to an immortal career, beginning
with the individual and extending out-
ward to the house, the neighborhood,
the State, the nation.

It has been said that "Home without
a mother is a failure," which is a truth,
and as homes are factors of nations, na-
tions must embody the character of the
homes therein, and woman must be
equally essential in each.

Man or woman alone, in any depart-
ment of life, is not a perfect character.

In the home, in the school, in the nation
their interests are identical and there
can be no perfect education, no perfect
home, no perfect government except
those in which woman is co-equal with
man. No speaker, writer, or artist—no
noble man ever did his best without the
refining and inspiring influence of wo-
man. No woman can reach the summit
of intellectual power without competi-
tion with the brain of man. There can
not be a rounding-out of the perfect
sphere, except by a complete union of
the hemispheres. It is the non-recog-
nition of this principle in the special de-
partment of governmental affairs that
has perverted our moral, industrial, po-
litical, and social methods, and caused
woman to sink into apparent mental
weakness and littleness in the eyes of
the world.

The man of the world in the past, and
to a great extent in the present, did not
look upon woman as a being with whom
he should deal fairly, openly, and upon
equal footing; but he endeavored, and
usually succeeded, in hiding his selfish
purposes behind a screen of flowery eu-
logies upon the attractions of the so-
called weaker and gentler sex, and in the
guise of protector and admirer, many a
woman, ignorant of the power of her
own self-hood, has been drawn into the
gossamer web of his pretense and, like
the fly in the web of the spider, found
herself in a living tomb, so far as her
own self-hood and freedom of thought
and action were concerned. She has
clung to man for support, protection,
love, and guidance—psychologized into
mental supineness by those "lords of
creation" who believed emphatically that
woman's appropriate employment was
cooking, washing dishes, mending old
clothes, rocking the cradle, waiting upon
him, and contributing to his comfort and
amusement generally. The allegory of
the oak and the ivy was oft quoted and
she had not the power to disengage the
delicate tendrils that wound so blindly
and helplessly around the giant oak, and
make the discovery of the lizards,
worms, and bugs that were swarming
beneath it in the form of selfishness,
passion, and hypocrisy.

But as the race has advanced in civil-
ization and enlightenment, woman has
grown in self-appreciation and self-reli-
ance, and man to a recognition of the
same and to a degree of self-respect, in-
tegrity, and morality proportionate to
that recognition. The sentiment of wo-
man's equality with man bursts forth
with earnest acclaim from the heart of
the entire thinking world, and the one
principle that is pressing for full fruition
the world over, is that it shall realize
the full participation of woman in the
political, religious, and social affairs of
the race. All spiritually unfolded, jus-
tice-loving people do at this day and
hour recognize, bless, and love the
Mother-God as well as the Father-God,
and believe in the equal and alienable
rights of all their children, regardless of
sex, race, or color. To them the subject
is no longer a theory. Each brain has
worked in his or her own way, and upon
special ideas and methods of discovery
until they have arrived at the bottom of
analysis and unambiguously proclaim the
revelation of universal brotherhood. Our
banner is unfurled and we are "taking
hold together" for one common purpose
—the elevation and betterment of hu-
man kind. But there is much to be
done before all can discover and walk in
the more excellent way. It is not by
the use of the ballot alone that we shall
become a free and happy people, though
that is an instrument of superlative
power.

The world can not be purged of the
many wrongs existing therein, until
every individual, regardless of sex or
race, has equal opportunities for culture
and are enabled through their unfolded
wisdom, not only to use the ballot intel-
ligently and for good, but every faculty of
their being as well—until every man,
woman, and child has not only equal
rights to life, liberty, and the pursuit of
happiness, but are equally accountable
and responsible for their acts—are equal-
ly praiseworthy or blameworthy and are
abreast in their efforts toward self-pur-
ification and advancement in all that
is good, pure, and true, and thoughts of
love and deeds of kindness unite all
hearts as one family. Yours for truth,
INVESTIGATOR.

MADAME BLAVATSKY.

To the Editor of The Better Way.

The article of Mrs. Wolff in a recent
issue of your paper has succinctly stated
facts in regard to this much talked about
woman. I knew her at the same time as
did Mrs. Wolff, and all she has said
about her is strictly true. I lived in the
house with her at 23 Irving Place, New
York City. It was while here that she
made the acquaintance of Col. Olcott.
He had done well in writing the book
called "People of Another World," and
the Spiritualists accepted it as another
proof of their cause. But soon after he
fell in with Madame Blavatsky. She
seemed to control his brain and make
him think they were not spirits after all,
but elementary beings or astral shells,
as they chose to call them. Madame
Blavatsky was often in my room, and to-
gether we sat at the table where raps of
all kinds, loud and soft, would come.
She would say, "What are you? devils,
Diakkas, or what?" Never trying to get an
intelligent answer from them. I once

went with her to a meeting held in New
York City where Mr. Swackhammer, a
Christian Spiritualist, was the leader.
On our way home I asked her about her
ideas of Christ. Apparently much ex-
cited, she said, "Darn your Christ!" As
she said nothing further on the subject,
I leave your readers and her friends to
put what interpretation upon it they
please.

The raps were the only kind of mani-
festation I ever saw from her, although
one night I occupied the bed with her
and kept awake most of the time expect-
ing to see some wonderful thing occur.
All was quiet—no astral appeared. She
related to me this story: "She said pre-
viously to her living in the house she
had furnished apartments, of her own
furniture, and that the spirits had or-
dered her to send away some green-covered
chairs and sofa which they did not like.
As she did not obey them, they threat-
ened to burn it. Still not obeying, she
returned from a visit to Brooklyn one
day to find that there had been a fire in
her rooms and only the green things were
destroyed, nothing else being
touched. The statement was so remark-
able, I could not settle in my mind that
she was telling me the truth. I could
tell many accounts she gave me of her
having independent writing and oil
paintings. I have asked some of the
leading Theosophists what they make of
all this? They say it is possible that
these things did occur, but we, the The-
osophists, have a different way of ac-
counting for them than you Spiritual-
ists! Well, do they? But as yet their
explanations are not, to my mind, either
Theosophical or philosophical. I have
no doubt that Madame Blavatsky knew
all about art-magic, and this added to
by some phases of mediumship, with a
shrewd intellect, helped her to psychol-
ogize all such as were negative to her.
I have seen her in spirit in the presence
of one of our good mediums, Mrs. Best,
and she caused a flower to come into the
lap of the medium, proving to all present
that she is not above adding evidence to
the cause of Spiritualism.

DR. SARA E. HERVEY.

THE WASTE OF THE HOUSE- HOLD.

Mr. Edward Atkinson, if not exactly
making two blades of grass grow where
one grew before, like Dr. Johnson's
typical benefactor, is trying hard to
make \$1 in food preparation do the work
of \$2, which would be a great deal bet-
ter. He declares in a recent publication
the cost of food material absorbs half
of the income of nine-tenths of our
people; the waste of food exceeds cost
of all the cloth made in our factories;
and that we consume a pound of coal
for every pound of food that is cooked
for our breakfast and dinner tables. We
cook in the United States, he says, at
least \$3,000,000,000 worth of meat, fish,
grain, and vegetables in a year, and of
that sum we lose \$1,000,000,000 by bad
cooking.

Being a light eater, and subsisting on
\$1 a week for food alone, Mr. Atkinson
prefers the oil or gas stove to the pon-
derous "range" or "cook-stove," which
he thinks an invention of Satan. He
adds this calculation: I gave a seven-
course dinner to my whist club friends,
including oranges and coffee, which
cost 13 cents each for the food material.
I gave a dinner of four courses, soup,
fish, meat, and vegetables, and mush
with molasses for dessert, to nine of the
poorer students at Harvard who want to
economize; there were also three others;
each had a pound and a half of strong
food, and the cost of twelve was 61 cents.
And yet the authorities made us pay \$1
each for our commencement dinner of
four courses a month ago!

The miracle of the five loaves and two
small fishes is not repeated yet by Mr.
Atkinson, but he is making approaches
towards it. He says, and no doubt very
truly, that a laborer whose wife knows
how to choose meat as well as to cook
it, can live on \$1 a week, and much bet-
ter than the average man fares, though
this would compel her to buy the poorer
kinds of beef. But for \$2 a week the
laboring man can buy the best always,
excepting canvas-back ducks and ten-
derloin beef; and that, in Boston, a hard-
working man can live well for 20 cents a
day, and a woman at 13½ cents. I have
no doubt of this, for I know a family
which lives better than most persons, so
far as food goes, for \$1.11 a week, cooking
included. But this requires great care
and intelligence in buying and prepar-
ing the food.—Boston Advertiser.

STRAY THOUGHTS.

The alphabet to right guidance,
whether for a spiritual or material effect,
is how to distinguish the admonitions
of the spirit from that of the mortal.

Knowledge is what we take in—ac-
quire. Wisdom is the understanding of
that knowledge—its application.—Sid-
ney Dean.

The conscious innocence of the guilt-
less man is the innate joy that upholds
him in the face of the gravest charges.
Many delight in the consciousness of
such charges, as it adds a secret joy in
the form of having something to their
credit in spirit. Love is the underlying
principle to this state of mind, and
makes the owner independent and self-
centered enough to become impervious
even to criticism, ridicule, contempt,
slander, and finally to injustice itself.
What a heaven on earth!

MEETINGS.

Boston.—Dwight Hall, 64 Tremont street, oppo-
site the Hotel Marlborough. Meetings every
Sunday at 10:30 a. m. and 7:30 p. m. Conduc-
tor, Mrs. H. H. Conductor, Office, Hotel Marlborough,
27 Shawmut ave.

Brooklyn.—The Brooklyn Progressive
Society meets every Sunday at 10:30 a. m. and
7:30 p. m. in the Brooklyn Hotel, corner of
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Written for The Better Way. TOPICS OF THE TIME. CHARLES CROWELL.

There are prospective gleams from some quarters that, if permitted to grow, will be prophetic of the dawn of a wider recognition of the truths of Spiritualism in Church quarters than has heretofore been had. Perhaps not a wider recognition, but an open and frank acknowledgment of the truth of its fundamental claims. One bright ray is the paper of Rev. Henry Kendall, a Congregational minister, in the "Methodist Quarterly Review." He admits that he has for so patiently collected and studied the evidence of the phenomena known as Spiritualism. In reply to the question, "What good is it?" he says, that "the ultimate verdict not only of the Society for Psychical Research, but of intelligent men generally, shall be that in a considerable proportion of instances the strange sight seen and sounds heard, which have been the subject of investigation, have an objective reality and demonstrate the activity of what is ordinarily termed the supernatural within the sphere of human observation—how do the facts compare with the statement of Scripture on the same subject? The following grounds are set forth:

I. First, it will have to be admitted that there is an invisible sphere peopled with intelligent life, and that there are spiritual beings who are ordinarily unseen to us, but who have power to manifest themselves to living men, and from time to time do this.

Second, if the judgment finally pronounced shall be affirmative, it will have been scientifically demonstrated that there is a spirit in man capable of separation from the body, and of existence independent of it, and that this spirit, which is the real man, does actually survive the body's dissolution with augmented power.

Third. Strong evidence is afforded by psychical phenomena, not only that spirits of men survive the dissolution of the body, but that there are among them prime distinctions of good and evil, happy and unhappy. It is shown in many cases that the disposition, whether kind or malign, displayed in this life, has been projected into the next.

Fourth. There are several strange and striking details connected with supernatural appearances, as recorded in Scripture, abundantly confirmed by facts we are now receiving through psychical research.

II. The power of foreseeing future events is one the psychical research shows to be frequently exercised, both by persons still living in the body, and by departed spirits.

III. The proof of telepathy is pretty satisfactory, and a moment's reflection may serve to show the significance of it in reference to some of the most important aspects of religion. For it is the law which affirms the possibility of one mind influencing another, irrespective of distance and apart from sensory organs. Christian experience has its own evidences of the reality of these higher influences, independent of scientific discoveries. But the law of telepathy, so far as it goes, harmonizes with the transcendental teachings of religion, and removes the objection that there is nothing in ordinary experience to support the idea that mind can touch mind, and spirit answer to spirit without any physical means of communication between them. It is shown that they can and do influence one another without this medium in common life, and a presumption arises that will do the same in the spiritual life and religious experiences.

In Mr. Gladstone's recent speech on "Labor Conditions" he said that idle wealth was far worse than heavy labor. The laborer has a legitimate place in God's creation, but no place had been appointed for the idle wealthy man. To Mr. Gladstone's mind there was no cause for alarm as to the future of the workingman. He did not believe that there would be a permanent fight between capital and labor, because he believed in the good sense and good feeling of both parties. The problem could be solved, not by magic or mathematics, but by a sound civil, secular, and Christian feeling and respect for mutual rights. Only within a few years had the labor party become strong. The system of profit-sharing was extremely attractive as an adjustment, but then came the question how it was to be adjusted in those years in which there was a loss instead of a profit. Doubtless strikes helped the workers' cause, but he thought all would agree that they were adapted only to what he might call a rude state of industry. Much might be hoped from co-operative distribution and action toward a solution of the problem, because this would give the laborer the position and feeling as the capitalist. Workers were no more exempt from infirmity than other men, and the intoxication of the power they had won might bewilder them as it bewildered others; yet he had a sufficient belief in the character of his countrymen to hold the conviction that these errors would correct themselves. In an eloquent peroration, Mr. Gladstone appealed to employers to give to workers, besides an increase in wages and decrease in hours, a sense of common feeling with their employers; to establish

A brotherhood of man and man; to look to the heart and conscience as well as to the appetite and ambition for a solution of these difficulties—above all, to look to the Providence that shapes our ends, and to recollect the sacred words: "Behold, how good and pleasant a thing is for brethren to dwell together in unity."

To which Mr. Smally replies that Mr. Gladstone's speech on labor at the soap-works near Bromborough Pool was in a vein of sweet reasonableness only too rare with him in these days. It was, with here and there a reckless phrase, a speech worthy of his other and better self. His sentence about the idle rich might have come from Count Tolstoi, or Mr. John Burns, or perchance Mr. Howells. But he was in most points both careful and cheerful. He does not think the world is coming to an end, or society is going to be overturned, because employers and workmen do not always get on well together. He believes the relations between capital and labor are better. A remarkable view for a man of eighty-two to take. Mr. Gladstone's political advice to labor was as sound as his economical. He talked like a great democrat of the wisdom of giving every man a vote, and like a good American of surrounding the franchise with safeguards. Without them he sees how his raw English democracy is sure to blunder. But he sees also, that experience is their only teacher. His belief in progress is nearly as firm as his belief in Providence, and ought logically to be equally complete.

An American diploma of medicine does not entitle its possessor to call himself an M. D. in England. If he does, he may be prosecuted. A doctor has actually been prosecuted for this offense and convicted, and upon the application to squash the conviction, the Lord Chief Justice of England expressed the opinion that within the meaning of the law of England our countryman falsely represented himself as an M. D., having "only an American degree," said Lord Coleridge. His appeal was dismissed, and he will now have the pleasure of paying \$100 for using in England a title to which he had a legal right in America.

An excellent plan has lately been urged by President Harrison that will remedy some of the evils prevalent in the civil service. He has suggested to the heads of the executive department that they consider whether a record might not be kept in each bureau of all those elements that are covered by the terms 'faithfulness' and 'efficiency,' and a rating made showing the relative merits of the clerks in each class, this rating to be regarded as a test of merit in making promotions. In some of the departments this suggestion has been acted upon, in part at least, and he now directs that in all departments a plan be at once devised and put in operation for keeping an efficiency record of all persons within the classified service, with a view of placing promotions wholly upon the basis of merit. It is intended to make provision for carrying into effect the stipulation of the Civil Service law in relation to promotion in the classified service.

To that end the rule requiring compulsory examination has been rescinded. In his opinion the examination for promotion of those who present themselves should be chiefly, if not wholly, upon their knowledge of the work of the bureau or department to which they belong, and the record of efficiency made by them during their previous service. He thinks the records of efficiency, kept from day to day, should be open to the inspection of the clerks.

Bishop Brooks in his address to a candidate for ordination the other day thus describes the spirit that should animate the minister: "The true mother loves her son and loves the truth; as a result the child is educated in the right manner. The disciples loved Christ, and they loved the men around them; consequently their work among them was crowned with success. If you would teach a man a duty or a truth which he should know, you must have this double love. To comfort a man in grief you must have one hand on the strong rock of absolute truth and the other on the trembling, afflicted soul. Kindness without truth is not kind; truth without kindness is not true."

Written for The Better Way.
EDUCATION IS SALVATION.
W. P. HATH.

I do not use the term education in its popular sense, but rather as an understanding of natural law. Ignorance is the mother of sin, and following sin comes ill-health and all sorts of human misery. The ordinary comprehension of the forgiveness of sin is a terrible misconception. Does God forgive sin? Certainly, but not till a just punishment has been meted out in all cases. God is not a weather vane to turn to suit every changing breeze. If one were to ask me "What is God?" I know of no better answer to make than this: "Natural law." Or "What is sin?" I would say "sin is any act in opposition to this law." To learn that we can not sin and escape punishment, is the fundamental principle of education. Let this lesson be well learned, and all needed reforms will follow as naturally as day follows night.

Teach the children to observe the workings of the great unchangeable powers. Teach them that if they desire to find health and happiness they must conform to nature's laws. They will steer clear of dangerous pitfalls if they are made acquainted with their real character. The boy on the street corner with a cigarette between his lips is not the boy who fully realizes the inevitable consequences of the habit into which he is falling. The boy taking his first glass of liquor does not fully comprehend his danger; if he did, he would shun it as a viper. The young lady pinching her form into a wasp-shape can not clearly foresee the misery she is bringing upon herself and upon generations unborn. These are only a few of our crooked ways which never take us toward the goal of human happiness.

A MARVELOUS PHENOMENON. -W. J. COLVILLE.

I desire to state that I am in possession of a painting procured in so wonderful a manner that I almost hesitate to tax the credulity of my readers by offering bare facts concerning it. However, I desire to pay my tribute to genuine psychical marvels as occasion offers, so I will give an outline of the history of its production in the words of a highly valued friend.

Concerning the above, I have received the following testimony from a distinguished gentleman, who is both a scholarly and critical observer.

"You ask me about Mr. Whyte's painting scenes. I must say they are truly remarkable and very mystifying. I have attended several, and each time was more and more mystified. I have seen him quite prostrated and have advised him not to give any more, but he soon gets over his fatigue, and says he feels no bad effects if the circle is harmonious, but he is very particular whom he admits to his circles. He has sometimes refused me admittance, telling me he did not feel in harmony with me at the time. I have been in circles of his when a slate would be given to some one of the circle to hold over his head, and in less than three minutes a well finished picture would be painted in realistic colors on the slate. A peculiar circumstance is that many of the scenes are recognized. On one occasion, while present, the head of a friend was painted on a slate. I have often asked Mr. Whyte to explain to me how he gets the pictures, but he seems quite unable to explain anything about them. All I can say is, as a rule I am very suspicious, but in Mr. Whyte's seances there is no room for doubt, as any one can hold the slate, and if there is harmony in two to four minutes there is a beautiful painting, which I think would take an ordinary artist from three to seven hours to work up. Another peculiar thing, Mr. Whyte knows nothing about painting."

DONALD FARQUHARSON.
The gentlemen who bears the above testimony is an Englishman of high rank now traveling in America.—Problem of Life.

TO FORM SPIRIT CIRCLES. As opinions vary somewhat on this subject—largely due to individual experience in the matter—we herewith suggest a plan that might be temporarily adopted, and leave it to the experimenters to make changes as they intuitively feel inclined or impressed to do.

A circle of four, six, or eight persons, half of whom should be either females or persons of a negative temperament is a safe or promising number to begin with, and the nearer related the better.

For table-manifestations, which is the alphabet to Spiritualism, sit positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful seance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No. three for Yes and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, and which of the company is the medium.

The signals may take the form of raps. If so, use the same code of signals, and ask, as the raps become clear, that they be made on the table, or in a part of the room where they are desired, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous.

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